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The TAHRIK-i-JADID

FATAH 1352 H.S.

DECEMBER 1973 C.E.

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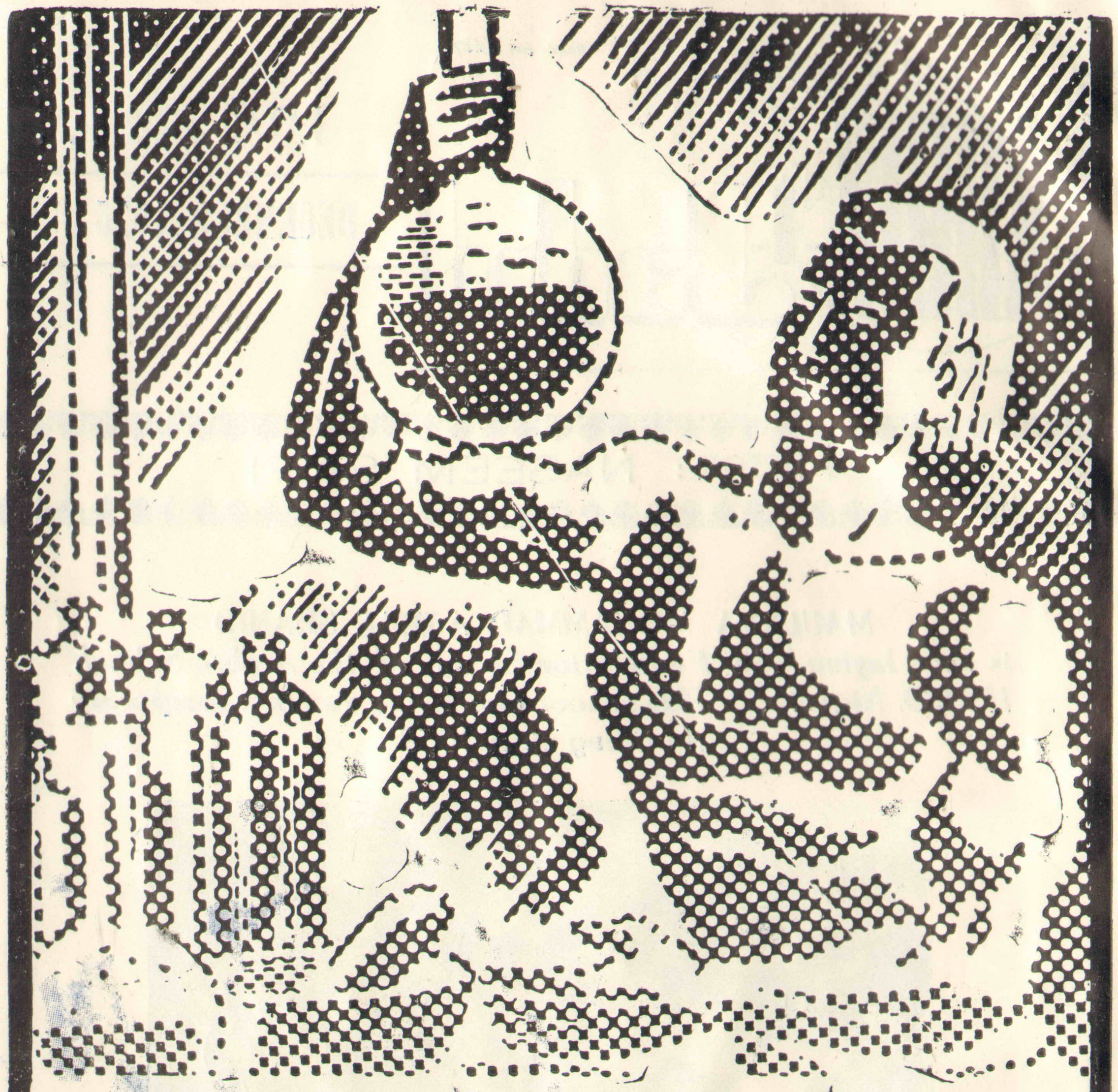
EDITOR : NASEEM SAIFI

MAULANA MOHAMMAD AJMAL SHAHID
is seen laying the Foundation Stone of the Arabic School, ILARO, Nigeria. This school was being run in a temporary building since 1958.

مکرم مولانا محمد اجمل صاحب شاهد نائجیریا میں عربک سکول الارو کا سنگ بنیاد رکھ رہے ہیں یہ سکول ۱۹۵۸ سے ایک عارضی عمارت میں چلایا جا رہا ہے۔



وقت کا تقاضہ ہے انتھک محنت!

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ہم سب کو انتھک محنت سے اپنی مشکلات پر قابو پانا ہے اور اپنے ملک کی تعمیر نو کیلئے ٹھوس بنیادیں استوار کرنا ہیں۔ آیئے ہم ایک ہو جائیں، محنت کریں، سادگی اپنائیں، کفایت شعار بنیں، پیداوار بڑھائیں، برآمدات کو فروغ دیں ـــــ اور اپنے ملک کو مستحکم بنانے میں کوئی کسر اٹھا نہ رکھیں۔

راہِ ترقی میں پیش پیش **یو بی ایل** یونائیٹڈ بینک لمیٹڈ

انٹرنیشنل بینک

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بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor
NASEEM SAIFI

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MALFOOZAT

Be Steadfast in Prayer

During the period between the prayer and its acceptance, at times, there are trials and trials which one has to face and some of these trials are such that they can be called back breaking, of course those who are steadfast and good natured, they smell the good smell of the grace of God in these trials and hardships and they can visualise through their foresight that all this is to be followed by the help of God. A secret that lies behind these trials is that they urge the man to pray still more fervently, for, the more one feels the pinch of the trouble and the more one is inclined to ask for help with his troubled mind, the greater is the stir and melting of his soul which is indeed one of the causes of the acceptance of the prayer.

We should, therefore, never be impatient and we should not be suspicious of the help of God. We should never think that our prayer will not be accepted or that it is never accepted. If one thinks so, it tantamounts to the disbelief in the attributes and powers of God and equivelant to saying that He does not accept the prayers.

(*Malfoozat Vol IV* P. *434*)

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KHUTBA

Beauty of Islamic Festivals

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Like almost every other place in Pakistan (with the exception of a few pockets) the Eidul Fitr was celebrated at Rabwah on Sunday the 28th of October. The gathering took place at the Masjid Aqsa where Hazrat Khalifatul Masih III delivered the Sermon and led the prayer.

In his Sermon Huzur told the Jamaat what was really meant by the Eid of a true believer and how the true Muslims could enjoy the Eid. He explained at some length the significance and the need for making sacrifices for the advancement of the human race in general and for Islam and the Muslims in particular. The essential point of his Sermon was that the real Eid lay in the attainment of the pleasure of God which was ultimately made possible by sacrificing whatever one had in the cause of Allah. Huzur further said that the day of real Eid dawned with the rising of the sun from the Valleys of Paran which enlightened the whole world. Later on when the rays of this sun were covered by the dark clouds, God arranged to dispel this darkness through the Mahdi (peace be on him) and the rest of the true followers of the Holy Prophet (peace and blessings of God be upon him). He added that the Eid of the Ahmadiyya Jamaat was linked with the dawn of Islam which had been foretold and it will be in its full swing when the rays of the light of Mohammad (peace and blessings of God be upon him) will shine like the rays of the midday sun which enlighten the whole world. He exhorted the Jamaat to continue making sacrifices like the true lovers in order to attain to the love and affection of God. That is what, he said, will bring the true Eid nearer.

At the very outset of his sermon, he offered hearty Eid Mubarak to all the members of the Jamaat every where in the world. He delved on the beauty of the Islamic Festivals which he said were as beautiful as the very teachings of Islam. This Eid, he remarked, like the other Eid also was celebrated after having made some particular kind of sacrifices. The true philosophy of happiness in the life of a Believer is that he should be able to win the love of God. Huzur said, "and that should be the aim of the life of every Ahmadi."

During his sermon Huzur read out a passage from the writings of the Promised Messiah, peace be on him. The sermon was really a further explanation of this passage.

Huzur said, "you should never be tired of the sacrifices that you make. In fact there should be no end to this act of yours. It simply is not possible that a true Believer should show signs of tiresomeness. The

more a Believer advances in the love of God the more he finds himself capable of making sacrifices. Nobody can snatch his smiles, whatever the trials and tribulations. He goes through all the tests with flying colours. The reason is that the secret of all the smiles and all the success is God Himself and whoever has God on his side will always smile and be victorious. It is this type of people who have a paradise in this world and also a paradise in the next world."

At the close of his Sermon he drew the attention of the members of the Jammat to their responsibilities in connection with the victory of Islam and assured them that the time was very near when this noble religion of ours would dominate all others by winning the hearts of the people.

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ADDRESS

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FROM HAZRAT'S TALKS

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The month of November was the month of Ijtema of Lajna Imaillah and (Nasiratul Ahmadiyya), Khuddamul Ahmadiyya (and Atfalul Ahmadiyya) and Ansar-ullah.

The Ijtema of the Majlis Ansarullah was held on 9—11th of November while all others were held on the 2nd to 4th. Hazrat Khalifatul Masih III graced all the Ijtema with his presence and Addresses.

Speaking to the Khuddamul Ahmadiyya while declaring their Ijtama open,

Huzur expressed his pleasure at the fact that attendance as well as the representation of the Majalis was much greater than before. He was also very pleased to note that there was a hearty response to his appeal that the youth from various places of Pakistan should come to Rabwah on their bicycles. About seven hundred Khuddam responded. Huzur laid stress on taking exercise and keeping fit, for that is the only way, he said, one can serve Islam better. "The responsibilities are great and the struggle to be put in is arduous. Sound mind in a sound body is also a well known saying. The youth must therefore pay special attention to their health." Huzur further told the Khuddam that physical, mental, spiritual and all other talents that God had granted should be developed to their perfection. It was the duty of every young Ahmadi to keep the future in mind and prepare himself for it. The Muslim *Umma* being the best of all and having been raised for the service of mankind, it is a Must for the members of our Jamaat that they should become best in physique also. That is the only way they can excel others in every walk of life.

Huzur said, "you must go ahead of others but you must never forget that you are the servants of humanity. You have to develop your talents not to exploit others but to help others and serve them to the best of your abilities. This could be done only if a fountain of sympathy gushed from your hearts and if you realised that you have to bring everyone under the banner of the Holy Prophet Mohammad (peace and blessings of God be upon him). You have to win the hearts of the people and you have to make all the efforts required for the achievement of this objective."

It will be of interest for the readers to know that before starting his Address to the rally he unfurled the flag of Ahmadiyyat in the midst of slogans of Allaho Akbar ; Khatamun Nabiyyin Zindabad, Insaniyyat Zindabad, Islam Zindabad, Khalifatul Masih Zindabad.

In his closing Address to the Rally of the Khuddamul Ahmadiyya, Huzur assured the Jamaat that "the stage has been set for the triumph of Islam which was foretold by the Holy Prophet who had said that it would take

place at the hands of his spiritual son, the Mahdi and the Promised Messiah."

Huzur said, "you should participate in this campaign with full vigour and sincere zeal and you should bring up the members of the Jamaat according to the needs of the time. Whatever the stage of his life, every member of the Jamaat should realise that he has a part to play and he must prepare himself for it. It is you about whom God has said

كنتم خير امة اخرجت للناس

you should therefore devote all your talents for the service of mankind. Sympathy should gush forth from your hearts and help should be given spontaneously to all those who need it. You should pray to God very fervently that He may put the world right. In fact it is your duty to pray for the world for every aspect of human life."

Huzur was very pleased to see that the attendance was very good. In the midst of cheers he announced the Sadr (President) of the Majlis-i-Khuddamul Ahmadiyya for the next two years. He said he had approved the election and since Maulvi Ata-ul-Mujib Rashid had scored the highest number of votes, he was pleased to declare him as the Sadr of the Majlis. Huzur was also gracious enough to appreciate the services of the outgoing Sadr (Ch. Hamidullah). He remarked that the Chaudhari Sahib had worked very hard and had conducted his programmes very well. He prayed for God's blessings on the outgoing Sadr.

Annual Ijtema Lajna Imaillah

The Annual Ijtema of the Lajna Imaillah was held on the 2nd to 4th of November. Huzur addressed the Gathering on the 2nd day.

Huzur said (gist) : So far as Islamic teachings are concerned they are quite clear about the fact that the blessings of God are not meant only for menfolk. They are as much for women as they are for men. That being the case it must be realised that the women have also great responsibilities lying on their shoulders, as is the case with men. That is why we find the pages of history full of the sacrifices and achievements made by womenfolk. At every stage of the history of Islam we find that women also rendered services tc the Umma, shoulder to shoulder with their male members of the society. In some cases we find that they have actually exelled the male members."

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Huzur further said "The Age through which we are passing is a crucial one because it is in this Age that the Mahdi (peace be on him) has appeared in the world and this appearance of his is a very great event in the history of mankind. It is through this Mahdi that the last revolution of Islam has to take place and this revolution has to bring the whole world together under the banner of the Holy Prophet Mohammad, peace and blessings of God be upon him."

Huzur told the audience what the Christian Missionaries thought of Islam at the time of the advent of the Promised Messiah. They were claiming to win over all the Muslims to their side and they went to the length of saying that the time was not far when nobody would see a single Muslim in the world. God the Almighty raised the Promised Messiah, peace be on him, and turned the tables on the christians.

Islam began to gain ground and the false religions started to stampede back and thus the final battle between Belief and Disbelief came into full swing. The battle is going on. A lot of sacrifices are needed ; a lot of work has yet to be done. It is not so easy to bring the whole world under the banner of Islam but this has to be done, and with the grace of God it will certainly be done.

He reminded the audience that it was not a material war to be fought with arms and ammunition ; it was a spiritual battle and its weapons had necessarily to be spiritual, like sympathy, help, sincerity and love. This of course is the external front on which you have to battle with the evil forces. The internal front has to be equipped with good training of the members of the Jamaat of all ages and in all walks of life. So far as this internal front is concerned, our womenfolk have to play an important role in this aspect of our struggle. For, this simply is not possible that our male members should be filled with faith and sincere zeal and put in all the efforts they can while our womenfolk should lag behind. If the women of the Jamaat seek after the pleasures of this world they certainly cannot move with the rest of the community.

The women, Huzur further remarked, had also to bring up the children in such a way that they could play their part nobly and successfully. He then called upon the male as well as the female members of the Jamaat to look after their children well. Hazrat Khalifatul Masih then pointed out to the organisation of the Lajna that their attendance was dropping since 1970. This, he said, could not be over—looked. Attention had to be paid to it. At the close of his Address, he prayed to God that He may enable all of them to win His pleasure and enable them to move forward on the Highway of the progress of Islam.

Ansarullah

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The Annual Ijtema of Ansarulla was held on the 9th to 11th of November. The opening and closing Addresses were delivered by Hazrat Khalifatul Masih.

In his opening Address Huzur said ; I have addressed the Khuddam. Atfal and Lajnat on one and the same theme and that theme is that the war that started between the satan and the human beings in the beginning came to a climax with the advent of the Holy Prophet, peace and blessings of God be upon him That actually means that the last phase of this war was started by the Holy Prophet and it has, in one way or the other, continued since then. The last battle was destined to be fought by the victorious General—the Promised Messiah—and the satan was to be defeated for ever. As a consequence of this victory of Islam all the people all over the world had to become one nation. Huzur said, "It is not any one section of the Jamaat that has to do all that is required to be done. Everybody has to put his shoulder to the wheel. The attack of falsehood has been repulsed but the spiritually aggressive attack of Islam continues and must continue for a long time to come. This attack will be brought to a stop only when the light of the Holy Prophet (peace and blessings of God be upon him) will envelop the whole world and darkness will not be able to enter from any hole.

Huzur told the Jamaat that this campaign that had been started would

come to a successful conclusion only if all the members of the Jamaat — male and female, young and old—did their possible best and left no stone unturned No section of the Jamaat he said, should show weakness. In fact one section should support the other and thus all the sections should become strong.

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Talking about the **CYCLE SCHEME** Huzur remarked that the Ansarulla had not been so active as the Khuddam. The Ansar who had travelled by cycle were very few, perhaps because—"everyone feels that he is old." This in view, he said, he had decided to divide the Ansarulla into two sections. Those between 41 and 55 would be called section two while the Ansar above that age (i.e. 56 and upwards) would be known as section one.

Section two would elect a Vice President who would not be older than 47 nor younger than 45.

Likewise Huzur announced the division of the Majlis Atfal into two sections. Section one would be between the ages of 13 and 15 and those younger than that would be known as section two.

Huzur drew the attention of the Ansar towards their duty of learning and teaching the Holy Quran.

In his closing Address to the Ijtema Huzur said, "The Holy Quran is dearer to us than our lives and we cherish its love more than anything else in the world. Our major aim is to let the world know what it teaches and how it helps the people advance in the spiritual realm. Let all of us pray that we always make it our guide and make the best use of it in moulding our lives; also that no individual or section of people leaves it behind the back for those who leave it like that are the saddest losers. We believe that not a single verse, word or a vowel can be changed in the Holy Book that contains the last law of shariat. It has never changed and it will never change. Those who accuse us of changing any of the verses of the Holy Quran are playing the foulest game and they are in fact creating most undesirable disorder. How strange it is that nobody is picking up courage to refute this malicious propaganda."

Huzur further remarked that "there are people among the Muslims who believe that hundreds of the verses of the Holy Quran have been abrogated. There could be found yet some other Pople who believed that a lot of verses had been removed from the Holy Quran. All these people are being tolerated but a sinister propaganda is being carried out against the Ahmadiyya Jamaat accusing us of interpolation. People are being incited to rise against us."

Huzur told the Jamaat to pray to God that none of us should leave the Holy Quran and all of us may be enabled to develop our talents to the fullest extent so that we may justifiably take pride in following the example of the Holy Prophet, peace and blessings of God be upon him.

In connection with the election of the Vice President of the Section two of the Ansarullah, Huzur announced that he could not approve any of the three persons presented to him by the Shoora of Ansarullah, for, he had some other jobs much more important to be assigned to them. He said he would think over some other names and announce his decision. The Vice President thus announced would carry on his work for one year and during this period he would try to collect the statistics and categorise them. The Vice President who would

be elected next year would be in a position to formulate policies and start the work in right earnest.

The main theme of his Address was that the Jamaat should be supplicating to God for two things—one that every body should pray to be enabled to act upon the teachings of the Holy Quran and two that we should follow the example of the Holy Prophet, peace and blessings of God be upon him. Also, that all of us should be able to develop our talents to the fullest extent.

The closing prayer brought the Ijtema to an end and Huzur bade farewell to all those who were in attendance.

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Sahibzada Mirza Mubarak Ahmad, Sadr, Majlis Ansarullah (Central) addressed the Ijtema twice

In the evening session of the 10th of November (the second day of the Ijtema) he kept the audience spell bound with the details of his visit to China. It was a detailed study of the Chinese life and character. He had looked deep into the causes and effects of the great change in that land and presented this study in a lucid manner to bring home to his listeners where and how they could beneficially gain from it.

Sahibzada Sahib told his audience of the great difference between China and other socialist countries. The contrast was so great and the fundamental difference of the ways of life so conspicuous that China did not look like a Communist country—as the Communist countries are generally known to be.

"The Chinese", he said, "have a great sense of responsibility. Every one of them seems to understand fully that China is his homeland and he or she is personally responsible to uphold her prestige. Everybody there works in such a way that honesty of purpose seems to be their motto. The standard of cleanliness that they have set and which they are doing all they can to maintain is worthy of emulation. A sound system of discipline has become a part and parcel of their life. Men and women, young and old, all of them have disciplined lives and it seems as if they have mechanised thinking. Their automatic and spontaneous actions display their spirited zeal for the betterment of individual as well as collective living. They have fully realised that education and training really and truly start from the childhood. That is why they provide all the facilities to the young ones. Children's palaces are a concrete proof of that. In these palaces the children learn almost everything in the world through games.

One of the most important things that can be truly called a great achievement of China is that immorality has been uprooted from the society at all levels. They have worked hard for it and they have succeeded wonderfully. In addition to other factors it can also be said that the simple and unsophisticated life that the women (and men) lead there has been very

helpful in putting them on the road to morality. Sahibzada Sahib assured the audience that the Chinese had unconsciously adopted the Islamic character and it was only the belief in God and in His all powerfulness that had to be given to make them the best people on the earth. There is no doubt about it that they, at this moment, lack the spiritual aspect but there can also be no doubt in the fact that when they accept Islam it will not be difficult for them to make great advancement on the spiritual side.

Sahibzada Sahib further remarked that it was the duty of our Jamaat to give Islam to the Chinese, as we have also to give it to the rest of the world.

CHINA

Sahibzada Mirza Mubarak Ahmad dealt with the following 14 points:-

1. Obedience to the constituted authority.
2. Great sense of discipline.
3. Co-operation and Co-ordination.
4. Cheerfulness.
5. Hospitality.
6. Great respect for the guests.
7. Fine upbringing of the children
8. Immorality removed from society
9. Determination to excel all others in the world.
10. The true sense of Purdah.
11. Cleanliness.
12. Provision of the basic needs of all citizens of the country.
13. The commune system
14. The Muslims in China———their Mosques, Libraries, Literature.

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A Brief Report of

Hazrat Khalifatul Masih's Stay in Switzerland

By M. A. Bajwa

Hazrat Sahib arrived in Zurich on Friday, 24th August 1973 at 10.30 p.m. Since no definite time of arrival was known, friends were waiting for many hours, some had to go back at about 10 p.m. On arrival, the arrangements for accommodation of the 13 persons in all were reviewed and revised by Hazrat Sahib himself, then prayers were offered and the supper served at 11.45 p.m. After that, the Majlis lasted till 1.10 a.m. and Hazrat Sahib retired. All present had been entertained by the Mission.

On Saturday, 25th August, some members of the entourage went for shopping, while Hazrat Sahib stayed indoors. In the evening, there was a reception and dinner in honour of Hazrat Sahib, followed by a press conference. Dinner was attended, among others, by the Ambassador of Pakistan, H. E. Lt.-General Mohammad Yousuf, the Consul General of Germany and some other diplomats, apart from the journalists, which included representatives of daily newspapers, Swiss News Agency, Associated Press etc. The press conference started at about 9 p.m. and lasted for about 1½ hours. Prayers were offered at 11.45 p.m.

On Sunday, Hazrat Sahib and all others, went for a drive following the route Zurich-Zug, Luzern-weggis-Brunnen-Zurich. At Weggis, a well-known health resort and tourist centre on the famous lake of Luzern, a party went up to the mountain Rigi by the newly-built cable car, while Hazrat Sahib waited for about 40 minutes till the party returned from their short trip. The lunch had already been had at a nice restaurant on the lakeside in the village of Meggen. Hazrat Sahib accepted the invitation to this lunch by Mr. Sa'adat Ahmad Piracha of Geneva. The party numbered 19. All returned to Zurich after 8 p.m. After prayers and dinner, there was a majlis till about 11.15 p.m.

Hazrat Sahib left on the morning of Monday, 27th August, just after 8 a.m. for Italy. The entourage was seen off by some friends at a place about 15 miles outsie Zurich. Hazrat Sahib has gone to Venice, from where he is going to Munich, Hamburg and the Scandinavian countries before returning to England.

As to the reaction of the Press, it must be mentioned that three daily newspapers have already reported on the visit and the press conference, whereas many more are to follow. This we shall know from the press cuttings to be received in due course. The news must also have been published abroad.

Zurich, 27th August, 1973.

NOTES AND COMMENTS

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THE HOLY QURAN

و ات ذالقربی والمسکین و ابن السبیل
و لا تبذر تبذیرا . (بنی اسرائیل : ۲۷)

And give thou to the kinsman his due. and to the poor and the wayfarer, and squander not thy wealth extravagantly.

This verse tells us that whatever a person possesses, has a share that belongs to his relatives, the needy ones and the travellers. So far as the relatives are concerned they help the man to earn his livelihood in various ways and that is why they have a share in his earnings. The example is that of the father who gave education to his son as a result of which the son rose to a high rank while the others remained far behind him. Thus his being in that rank, demands that his earnings should be shared by his other brothers also, for, the money that was spent in educating him was basically to be shared by all of them.

God has fixed a portion for the needy and the wayfarer in the earnings of every person. This very thing has been said in very clear words in the verse

و فی اموالهم حق للسائل و المحروم

This verse says that the beggars (or those who ask for help for one reason or the other) have a share in our earnings. The reason why the needy has been given a share in the earnings of others is that so far as riches and poverty are concerned they are always changing hands. Those who are poor to day, they were rich some time back and those who are rich today were poor before and the rich of those days (when the rich of today were poor) treated them very nicely and courteously. Thus if we look at the world as a unit we will find that nobody's wealth is personally and purely his own; others also have a right to get a share of it. The other reason why every body should have a share in the wealth of others is that truly speaking everything belongs to God and He has created all things for the use of every body, all the people collectively, not for Zaid or Bakr. This is why if Zaid or Bakr have become richer than others that does not nullify the rights of others. No doubt Zaid and Bakr have a prior and better right than others but they cannot be considered sole owner of their wealth.

So far as the wayfarers are concerned they also have a right over a part of the wealth of others. This is quite clear from the fact that when one wayfarer goes to any place the people of that place show hospitality towards him, so when the other people come to him, as wayfarers, he is morally bound to be hospitable to them. It is just a sort of repaying what he or some others have already received.

The Holy Prophet, peace and blessings of God be upon him, is reported to have said that a guest has a right to be entertained for three days. The Companions of the Holy Prophet, peace and blessings of God be upon him, asked him what to do if the people of the inhabitation

where the guest had arrived, refused to entertain the guest. The Holy Prophet answered that the guest could snatch the things from them. Of course this can be done when the society as a whole is Islamic. If this instruction of the Holy Prophet is properly put into practice, a lot of vice that has resulted from the current system of Hoteling, will automatically vanish.

THE HADIS

It is reported by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said, "Three prayers are sure to be accepted: The prayer of the oppressed; the prayer of the wayfarer and the prayers of the father for his son."

When the oppressed finds nobody to help him he calls upon God very fervently and with great faith in His all powerfulness. He cries before his Creator and is therefore heard. Same is the case with the wayfarer. He also finds none to help and therefore his sincerity in the belief about God is increased and he calls upon his Creator who is the real Helper and who is in a position to help him in all the circumstances. God hears his prayer more quickly.

The third prayer is that of the father for his son (or daughter). If the father prays for his son it would mean that he is anxious to make the society better in morals for he would be trying to leave behind a better man. Generally the fathers do pray for their sons but in most cases their prayers are for worldly gains. Very few people pray for spiritual uplift of their sons. That in fact is the prayer they should offer.

Let all of us, who are fathers, pray for the spiritual advancement of our children.

Readers In Council

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U.N. and Justice

Mr. Abdul Hamid, our Missionary in Japan sent the following letter to the Japan Times and it was published on the 10th of August, 1973.

Whenever any international dispute is brought before the security Council or for that matter before the General Assembly for their decision and action to settle that dispute on the basis of justice, one thing that strikes me most is the fact that the greatest injustice has been done to the word "justice" by these organizations. The members of these organizations do not cast their votes according to the merits of the dispute, but they do so according to the political groups to which they are attached or according to their own national interests. The very fact the five permanent members of the Security Council have a right to veto any decision which is not of their liking makes a mockery of the word "justice." In this connection I would like to quote a verse from the Holy Quran which should serve as a guiding principle to those who happen to take part in administering justice in international or other disputes. The verse reads as follows: ".....and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness....." Al-Quran 5 : 9.

Missionaries give hotel copies of holy book

The following news item was published in the Fiji Times on October, 27, 1973.

Members of the Tahrik-i-Jadid Anjuman Ahmadiyya overseas Muslim mission have given the Grand Pacific Hotel in Suva copies of the Muslim holy book, the Quran, for hotel staff to put in rooms.

The missionary-in-charge of the Suva branch, Maulana Mohammad Siddique, presented the copies to the chairman of Cathay Hotels (Fiji) Ltd. Mr. Wesley Barrett.

The missionary said there were no two versions of the Quran, although there were many Muslim sects and denominations.

He said the holy book did not differ for them by even a word and it would continue to remain unchanged.

"Its teachings can never be outdated and are suitable and practical for all mankind, for all times." he added.

Mr. Barrett said the hotel was privileged to get the copies of the Quran.

He thought its teachings would apply a great deal to situations in the world today.

"From the little I know about it, I think that the teachings are deep and profound." Mr. Barrett said.

Solace

If mankind put its teachings into practice, the world would be a better place, he added.

Peace, harmony and goodwill were words in use at many meetings and by many councils.

He felt people should do more to contribute towards these factors through action and not merely by words.

Mr. Barrett said he was sure many people in need of solace would turn to the Quran therefore he had no objection to it going in the hotel's rooms.

He was sure it would help young people who were floundering around with no faith in their leaders.

The president of the mission's Suva branch, Mr. Sam Sudan, said that, given time, there would be a distribution of the Quran to all hotels throughout Fiji.

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THE EVENING STANDARD (London) published the following letter from Mr. A. W. Adam on Feb. 16, 1973.

The following letter from our Missionary in the United Kingdom, Mr. Abdul Wahab Adam, was published in the *Evening Standard* (Friday, February 16, 1973). A large number of non-Muslims in the Christian countries are under the wrong impression that the Muslims believe only in the Holy Prophet Mohammad, peace and blessings of God be upon him, and that they have nothing to do with the other prophets. It is a very false notion and it is based on the ignorance that is so prevalent in the non-Muslim world about the teachings of Islam. According to the Holy Quran there can be made no distiction beween the prophets in so far as their prophethood is concerned. All of them are true prophets and nobody can claim to be a Muslim unless he professes faith in all the prophets of God wherever and whenever they might have

been raised for the reformation of mankind.

There is also a great need to let the people be acquainted with the history of Islam, for many false accusations against Islam that are levied by the so called orientalists or their 'followers are the result of non-availability of authentic history of the religion of Islam or the Biography of the Holy Prophet, peace and blessings of God be upon him. Editor

(Text of the letter of Mr. A. Wahab Adam).

Truth and the Prophet

Dr. Clifford Allen (February 13) has unjustifiably accused prophets of of mental illness. This serious accusation against some of the greatest benefactors of humanity has been based on the "experience" that, "occasionally," mental patients insist that they are divine !

How far one is justified to base such a serious conclusion merely on casual experience, and that too on false premises (for no prophet ever claimed to be divine) is for the readers of your esteemed newspaper to judge.

For a psycho-analyst to make a correct assessment of the mental condition of a person, he has to make a thorough study of all aspects of the life of his subject. But Dr. Allen betrays his ignorance of the life of Mohammad when he states that he used to retire to the cave "with his wife." that he had "fits," and also when he describes the message revealed to him as "ramblings of the Quran"

Every student of the life of the Prophet knows that it is not a fact that the prophet ever retired "with his wife" to any cave, neither is it a fact that the prophet ever had fits. As for the Holy Quran, thousands of scholars and orientalists who have studied it with unprejudiced minds have come to the conclusion that it is the most coherent book of guidance for mankind.

W. Wahab Adam,
The London Mosque,
16 Gressenhall Road,
Putney, S. W. 18.

Better Understanding

On 28th November, 1971 at the official opening of Ahmadiyya hospital Agono, Swedru, Ghana, H. E. S. A. Moid, the Pakistani High Commisioner in Ghana admired the Ahmadiyya Community. A report says :-

"In conclusion he paid tributes to Ahmadiyya Community for having brought *better understanding* between the people of the two countries through their dedicated and selfless services. The Chairman in his remaks observed that revival of Islam in Ghana was mainly due to the missionary efforts of Ahmadiyya Movement and Swedru which hitherto was considered a Christian town now boasted a considerable population of Muslims".

NIGERIA

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A Muslim Organisation

Alhaji Ibrahim Gusau, Commissioner for Education, was speaking at the opening ceremony of Fazl-e-Umar Ahmadiyya Secondary School Gusau, Nigeria. He said that this was the first time a *Muslim Organisation* has come forward to participate in the state's educational development pro-

gramme. He commended the efforts of the Ahmadiyya Mission and promised his Ministry's full co-operation and on the occasion of the laying of the Foundation Stone of the same school the Commissioner for Education said: "Ladies and gentlemen, I am very pleased to be here this afternoon to perform the ceremony of the laying of the foundation stone at the building of Fazl-e-Umar Secondary school Gusau. I would like to thank you, Principal—, for your address of welcome and I am pleased to note your assurance and pledges on the work of this school. I am also pleased to see further evidence of the continued growth of education in this State."

Contribution

The Ahmadiyya Muslim Mission of Nigeria has opened a health clinic in Bukuru as part of its plan to build 16 institutions of learning and ten medical centres. In his address, the Benue Plateau State commissioner for Health Mr. Smith Inji Shama, who performed the official opening of the clinic, expressed his gratitude to the Ahmadiyya mission for their *contribution* to the development of the state in particular, and the country as a whole. He added that it was his Ministry's intention to give full assistance to all private medical establishments in their efforts to meet the growing medical need of people.

President of Republic of Ghana received the Ahmadiyya delegation and said: "We can say how grateful we are that you have found it necessary to make your *contribution* to the advancement of this country."

(Guidance, Oct. Nov, 1971).

World Stands on Gun-powder Keg

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SIR MOHAMMAD

By George Nlojoh

Sir Mohammad Zafrullah Khan, recently retired President of the International Court of Justice in The Hague who is on a four-day visit to Ghana has warned that mankind today was literally standing on the pit of a burning fire.

The 80 year-old world renowned jurist was speaking to members of the Ahmadiyya Movement in Ashanti at a ceremony in Kumasi at the week-end.

Sir Mohammad observed that several centuries ago, the saying was metaphorical but today, "man stands literally on the burning fire" and that it was only God's kindness that could prevent the annihilation of mankind from the globe.

He said since the advent of science and technology, man was being progressively alienated from his Maker and man's power over the forces of nature were mounting.

The age of science and technology, Sir Mohammad pointed out, has come to manifest a whole revolution in mankind, and while there is technological advancement there is moral and spiritual decline and for this reason people in certain parts of the world conclude that God is dead.

The crisis in which mankind finds himself today, he said, was prophesied long ago and urged mankind to look for a universal leader for guidance and a lively relationship with God.

Sir Mohammad regretted that even though brotherhood is talked of very much today, it does not go beyond words. True brotherhood, he said, could be established through man's close relationship with God.

(*Continued on page 18*)

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How to Bring up Children

How to bring up children might not be considered an exclusively Islamic topic. For, "children" is no speciality of Muslim homes. But why then have I chosen this as my subject for today's talk. Well I have reasons for it and very good reasons, I believe. I am a student of comparative study of religion. I try to find out not only what my religion says about any particular thing but also what others say about it.

And let me assure you that without the least idea of disparaging any other religion or attacking any other creed, I have to declare that the length that Islam and the Holy Prophet Mohammad, peace be on him, go in giving mankind instructions, theoratical and practical, on the subject of how to bring up children, has made this subject an exclusively Islamic topic. Were a Jew to speak on this matter, or for that matter a follower of any other religion, he might be giving what people would call a highly literary treat. But not a religious one. For, his religious scripture does not say anything about this topic. Do not think I am blaming him for this lack of material in his Book. No. I am not doing that. It was according to the set plan of God. His religion was ushered into the world in the darkness of the prehistoric days. That was the time when the parents could only be told to take care of themselves.

However, it is an exclusively Islamic topic and I should like to say a few things about it.

My listeners might be eager to hear from me what Islam says about the child at its birth. Quite right. But do not forget that that is not the starting point of the child's coming into existence. Long before that the child had started his journey, viz at the time of the conception. So Islam begins with the bringing up of the child from that stage. How often have we heard the parents say about a naughty child or a wayward one "May God guide him aright." That is the inner voice of all of us. All of us believe that God has always a hand in moulding the lives of all of us, our children, of course, included.

So, the Holy Prophet Mohammad, peace be on him, says that this inner voice should be made to speak at the time when the man and wife intend to have an intercourse. That is the proper time when we should pray to God that our forthcoming issue should be a good one. The prayer should be directed to God and God alone Who can help us in such and all other affairs. That is the wording of the prayer:

اللهم جنبنا الشيطان و جنب الشيطان

ما رزقتنا .

i. e. In the name of Allah. O Allah keep us away from the Satan and keep the Satan away from what you provide us with i. e. the child that we might get as a result of this intercourse.

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This prayer is so full of meaning and comprehensive that I would really have to say many things if I were to give it its due share of explanatory remarks. But I cannot help saying this much that a religion which asks you to have this kind of feeling at such a possionate moment of your life must be very superb and the greatest means of taking you nearer and nearer to God—your beloved God.

With prayers—solemn prayers to God—foundation has been laid of the good character of the ehild.

Let us go next to the moment the child becomes a part and parcel of this world ; the time he is born.

Again, Islam has something to say. The child cannot understand any symbol. But the parents can. And who knows there might remain in the sub-conscience or even somewhere deeper than that, the impression of what is to be done now. Moreover, when the child will grow up this moment with all its attendant ceremonies (if I may be allowed to call them ceremonies) will work as a background for his higher aspirations. And what is to be done now? Islam says that Azan should be called in the right ear of the child and Iqamat in the left. But what are Azan and Iqamat? Azan is the call to Prayer. It starts with Allaho Akbar i. e. God is the Greatest, and goes on to say I bear witness that there is none worthy of worship except God and I bear witness that Mohammad is the Messenger of Allah. Then it gives out a call for the prayer and for success and exalts Allah again. It ends with "There is none worship able being except Allah." For the purpose of brevity I may say that Iqamat is also something like that. Through these significant words the parents and other relatives if they are also present are told that this child who is starting life in your hands and under your care depends on what you put into his ears. You are advised to always talk of good things in his presence. Psychologists better than I can pretend to be, will tell you that whatever the children hear or overhear has a great part to play in their lives. The kind of stories the mothers tell, the way some of them deal with women of their household or the quarter and the adventures, for good or bad, of his father told to the people of the household or other friends, mould the life of the child unconsciously.

How often a striking worker relates his experiences of strike and his child overhears him with the consequence that he tries to prove himself a better striker, though it may be in the very school to which he goes. How our words help to make or mar the lives of children has never been fully realised. It is a long story and none can tell the whole of it. However what I mean to say is that Islam, by telling the parents that the child should hear only good things, has laid another brick on the foundation stone of the good character of the child. But how many of us have ever thought so.

The child begins to grow. He is now lisping—learning to speak. And many a mother takes pleasure in the child abusing others, even elderly people. How horrible. But this kind of scenes are quite common. However let us leave that aspect at that stage.

Now the Holy Quran—the word

of God—comes in. Have you ever realized that the children learn their sex irregularitles from home. I do not mean to say that there are irregularities of sex in homes. But who can deny there is sex in homes. And this sex—rather its expression—plays a great part on moulding the life of the children. It is the little ones who have to run love earrands—and quite knowing what they do. Inside the walls of the house where the parents feel they are quite free to express themselves, there the children have very impressionable minds. Everything is impressed on them. What does, then, the Holy Quran say? It says: O ye who believe! let those whom your right hands possess, and those of you who have not attained to puberty, ask leave of you at three times before coming into your presence: before the morning Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. These are three times of privacy for you."

In this verse the Holy Quran has given golden instructions to control and to guide the life of children in one of its most important aspects—sex. If children are not allowed to go into the presence of their parents at the times mentioned in the verse, they will certainly be saved from being misguided into errors.

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Cleanliness of clothes and surroundings, food regularities, educational facilities, the most-needed love of parents and security from fear and anxiety—all these things have a direct bearing on the unbringing of the children. And happily on all of them we have scriptural instructions in our religion. I wish I had more of time to continue with the topic. But I leave you here with an appeal to every parent to look to the Holy Quran and the Traditions of the Holy Prophet Mohammad, peace be on him, and learn therefrom how the children should be brought up.

(*Continued from page 15*)

He said even though people belonging to the same profession or to one organisation could be brought together in a brotherhood these were liable to hazards because the same power that generates this brotherhood goes to generate hostilities and troubles. "Such brotherhood cannot be depended upon" he added.

He charged the audience to follow the teachings of the Quran because "Ahmadiyya, is commissioned to save mankind."

Earlier Alhaji J. C. Alhassan, Ashanti Chirman of the Ahmadiyya Movement, in a welcome address, said two issues facing the movement in Ashanti were the refusal of the Saudi Arabian Consul in Ghana to grant them visas to undertake pilgrimage to Mecca and their desire to help both their Mission and the Ghana Government in the "Operation Feed yourself" programme.

He appealed to Sir Mohammad to intercede on their behalf for the resolution of the pilgrimage issue and also contact the Headquarters of the Movement in Pakistan to send agricultural experts to help them in their agricultural pursuits.

Sir Mohammad was presented with a traditional stool and a pair of native sandals.

Oheneba Nana Boakye Dankwah, Akyempimhene of Kumasi, was the chairman for the function which was also attended by Maulvi A.U. Kaleem, Head of the Ahmadiyya Movement in Ghana.

Earlier, Sir Mohammad had paid a courtesy call on Otumfuo the Asantehene at his Manhyia palace.

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The Ahmadiyya Mission

What is an Ahmadiyya Mission? Every Ahmadiyya Mission is a branch of the world-wide Ahmadiyya Movement which has its Head-quarters at Rabwah, Pakistan, and is being run under the spiritual guidance of a Supreme Head who is the Third Successor to the founder of the Movement. This Supreme Head is known as 'Khalifatul Masih or 'Amirul Momineen'. The first expression means Successor to the Messiah' and the second expression means 'Commander of the Faithful.'

Who was the founder of the Ahmadiyya Movement and why was this Movement founded, and where and when?

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad, peace be on him. He was born at Qadian (India) in 1835 and passed away in 1908. He had started receiving revelations from God as early as 1875 but he started the Movement under the divine command in 1889.

Hazrat Mirza Ghulam Ahmad who claimedto be the Promised Messiah and Mahdi (Mahdi means one who is guided by God) was raised in fulfilment of the prophecies contained in the holy scriptures of various religions. His advent was the second advent of Jesus Christ, on whom be peace, and of the Holy Prophet Mohammad, peace and blessings of God be upon him, and in fact he appeared on behalf of all the prophets of yore. The aim with which he was sent to the world was to guide mankind onto the true path of the communion with God. He proved the truth of his claim with heavenly signs through the acceptance of prayer and prophecies. As mentioned in the Traditions of the Holy Prophet Mohammad, peace and blessings of God be upon him, he was to break the cross which in other words meant that he was to prove to the satisfaction of every right-thinking man that Jesus, a chosen one of God, had not died on the cross. This work he did throughout his life time and it bore great fruits.

In short, the Ahmadiyya Movement was founded under divine command to reform the world in general and the Muslims in particular. Literatrue giving detailed information about the claim and teachings of Hazrat Mirza Ghulam Ahmad, peace be on him, can be obtained from any of the Ahmadiyya Missions. Any of the members fo the Mission anywhere in the world may also be approached for more information and also for the purchase of books on the Movement.

A brief account of Ahmadiyya beliefs

Ahmadiyya Movement, it must be well understood, is not a new religion. It is Islam simple and pure. We believe in one God and in all the Prophets who have been raised by God in all the countries and in all the ages. We believe the Holy Prophet Mohammad, peace and blessings of God be upon him, to be the best of all the prophets and the last among the law-bearing prophets. No prophet can appear after him except he who derives everything from him (the Holy Prophet). The Holy Quran is our Sacred Book which we believe is not to be abrogated by any other Book at all. Our daily prayers, Haj and terms of Zakat are exactly the same as those of the other Muslims.

We believe that the Reformer of the latter days who had been promised in almost all the religions has appeared in the person of Hazrat Mirza Ghulam

Ahmad, the Founder of the Ahmadiyya Movement.

We believe that Jesus Christ was not the son of God, he was only a human being but a chosen one of God and a Prophet. That Jesus did not die on the Cross. He was taken down alive but in a state of swoon. The question of Resurrection, therefore, does not arise. He was not taken to the skies as is generally believed by the Christians and the Muslims alike. Having come out of the sepulchre he stayed with his disciples for some days to get his wounds healed and then he travelled to India where he settled in Kashmir. There, he lived up to the ripe age of 120 years. His tomb is still to be found there. It is known as the tomb of Nabi Sahib or the tomb of Yuz Asaf.

The prophecy made by Jesus Christ that he would come back was not to be fulfilled in his own person. It was another person who was to appear in his spirit and power.

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How are the missions run ?

As it has been stated before, every Ahmadiyya Mission is being run under the spiritual guidance of the Supreme Head of the Community who is known as Khalifatul Masih. At the headquarters, he has two main Bodies working under him viz. Sadr Anjuman Ahmadiyya and Tahrik i-Jadid Anjuman Ahmadiyya. All the Missions outside Pakistan with one ortwo exceptions are run by the Tahrik-i Jadid. This Department sends out Missionaries with approval of Hazrat Khalifatul Masih and looks after the progress and the needs of all the Missions. To run the local organisations the Missions elect their officers i.e. President, Vice President, and Secretaries for various duties. As for the Amir, he is directly appointed by the Khalifatul Masih The Amir being the personal representative of the Khalifatul Masih is directly responsible to him alone. The Central Officers in a country form the Management Committee which is charged with the smooth running of the Mission.

How to join the Ahmadiyya Mission?

All those who want to join the world-wide Ahmadiyya Movement inaugurated by Hazrat Mirza Ghulam Ahmad and now headed by Hazrat Khalifatul Masih have to sign a Registration Form (generally known as Baiat Form) and to send it to the Khalifatul Masih through a Missionary or direct, if no contact can be made with any Ahmadiyya Missionary. On the receipt of this Registration Form duly signed the Khalifatul Masih sends his approval through his Secretary. The Registration Form can be obtained from any of the Missions free of charge.

A prophecy that shows its fulfilment every moment of the day.

The Founder of the Ahmadiyya Movement said, 'Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the Earth, has foretold me that He shall spread this His Own community in all parts of the world and shall grant victory over all by dint of reasons and arguments. The days are approaching, nay they are at hand, when this shall be the only religion that shall be held in esteem by all. God shall bless this religion and this Movement in an extraordinary manner and shall bring to naught every one who has an evil design against it. He shall grant it a lasting victory that shall continue to the end of the days. There shall be only one religion and only one Guide on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruits and there shall be none to check its growth."

Tazkira-tush-shahadatain.

Tahrik-i-Jadid,

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From the Newspapers

ISLAM GAINS GROUND

The Sunday Telegraph July 16, 1972

Differences between the Roman Catholic Church and President Mobutu of Zaire, formerly the Belgian Congo, which caused Cardinal Joseph Malula to flee to Rome, are being resolved, it was reported at the Vatican yesterday.

The news is regarded as a major breakthrough. Church leaders have been concerned over setbacks reported by Christian missionaries in Zaire and many other areas of black Africa.

Experts in the Roman Catholic, Anglican and other Churches have been studying the problem. They believe that Islam is gradually gaining ground from Christianity in the struggle to win converts in some of the regions.

The total number of Muslims in Africa is now estimated more than 145 million, compare with about 100 million Christans. There are still more than 100 million pagans.

Papal Audience

The quarrel between the Church and President Mobutu was discussed on Friday when the Pope gave an audience to Mr. Lengema Dulia, Zaire Ambassador.

The clash has demonstrated the problems faced by the Churches in trying to meet the challenge of Africa. Cardinal Malula has been described by churchmen as a latter day "black Becket."

The Cardinal, as Primate of Zaire, was a close friend of President Mobutu. They fell out over the President's plans for Africanisation.

Gen. Mobutu demanded that all Christian names must be changed to tribal ones to help the country forget its colonial past. He changed his own Christian name to one meaning "the cock who leaves no hen untouched."

Fear of Arrest

He also demanded that a branch of the ruling political party should be set up in Zaire's main seminaries. The horrified Cardinal, who feared house arrest, took refuge in Rome for five months.

The Pope sent a senior Vatican diplomat, Mgr. Agostine Casaroli, to meet President Mobutu in Switzerland to try to heal the breach, but these talks failed. Now the Cardinal has returned to Kinshasa, where he plans to rebuild the work of a church which has seven million members in Zaire.

A meeting to discuss the problems of the Churches in Africa, organised by the World Council of Churches, is being attended by 50 Muslim and Christian delegates from 30 countries at Broumagna, in the Lebanon.

Dr. Eugene Carson Blake, secretry general of the World Council, said the object of the conference was to seek "comprehension and collaboration" between Christianity and Islam.

New Life

The Rev. Elliott Kendall, Advocate Secretary of the Conference of British Missionary Societies, said yesterday

that over the whole of Africa the Christian Church was growing rapidly. But at the same time Islam was gaining new life, particularly in Northern Ghana, Northern Nigeria and some areas of the east coast.

Christians were facing the Muslim Ahmadiyya movement. This was strongly evangelistic and fiercely antiChristian.

In Nigeria, the spreading of Islam has been helped by the civil war, when many Roman Catholic missionaries were accused of helping the Biafran rebels. More disruption in Church activities resulted from fighting in the Southern Sudan and more recently in Burundi.

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JESUS 'ONLY FAINTED'

The following was published in The Daily Times of London on 27-10-1973.

"An anaesthetist told the High Court yesterday that he believed Christ did not die on the Cross. Mr. James Gerald Bourne, aged 66, retired, formerly senior anaesthetist to Thomas's Hospital, London, said he believed that the Resurrection was Jesus's recovery from a faint.

Mr. Bourne was asked by Mr. James Comyn, QC. "Are you saying that is a widely held view?" Mr. Bourne told Mr. Justice Ackner he believed an increasing number of people were no longer accepting the "miraculous view."

"Do you feel that all right-thinking people should take that view. Mr. Comyn asked. "I think it would be an advance," Mr. Bourne said. To quote a writer of the second century AD, 'If an offence comes out of the truth it is better that the offence comes than that the truth be concealed'."

Mr. Bourne said he realised that his view would be offensive to a great number of people. Mr. Comyn asked : "Do you realise that it makes nonsense of a good deal of Christian teaching ?"

Mr. Bourne replied : "Yes, but not of Christian ethics." He was not suggesting that the Crucifixion and the Resurrcetion were hoaxes. "I have never believed, since a school-boy, in the miraculous or supernatural.

Mr. Bourne, giving evidence in a libel action concerning an anaesthetic technique, said his belief about the Resurrection was "a conviction which seems to me, and it may be wrong, to be common sense." He said he believed that Jesus fainted sometime during the three hours on the cross. He was then taken down and entombed. "I think the faint simulated death—a faint which he conquered."

Mr. Bourne had been called as a witness by Mr. Stanley Lithgow Drummend-Jackson, a dental surgeon, of Wimpole Street, London. Mr. Drummond-Jackson is internationally known for his use of intravenous anaesthetics in conservative dentistry. He complains of an article and an editorial in the British Medical Journal which, he alleges, accused him of advocating and practising a dangerous and possibly fatal technique.

Mr. Drummond-Jackson is claiming damages from the British Medical Association, publishers of the BMJ : and from Dr. Colin Charies Wise, of Waverly Road Woodford, Essex ; Dr. John Stanley Robinson, of Goodby Road, Moseley, Birmingham ; Dr. Michael John Heath, of old Square, Warwick ; and Dr. Peter James Tomlin, of Nebsworth Close, Solihull.

All deny libel. Alternatively, they claim qualified privilege and

deny malice. The articles were based on 30 experiments carried out by a team of Birmingham doctors. Mr. Comyn appears for the defendant doctors."

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Churches for sale to Islam?

The Sunday Telegraph July 16, 1972

ST MARY'S the Dewsbury church which may become a mosque, looks a most unlikely subject for an ecclesiastical debate. Deserted, vandalised and hidden by overgrown shrubs, it stands among terraces of cottages in one those dark satanic mill towns that scar the West Riding dales.

Built in 1901 by public subscription it was in its time, the focal point of the "village" as the suburb of Savile Town is known locally.

Now, after being closed for five years, it is at the center of the biggest theological issue facing the Church of England since the church unity questions.

Last weekend the General Synod decided to let the Church Commissioners go ahead and decide this particular case themselves while the whole princple of selling churches to non-Christian faiths is studied.

For St. Mary's may be the first church coveted by another faith, but it will not be the last. Congregations continue to dwindle while immigrant communities are growing and seeking more places to worship.

At the same time the Church Commissioners have a glut of unused churches on their hands as a result of the 1969 Pastoral measure which clarified the procedure for closing and selling religious buildings. More than 50 churches were declared redundant last year and the total in the next decade is expected to reach 800.

Up till now no consecrated churches have been sold for use by other faiths although several church halls have been converted into mosques and temples. Buyers normally want them for homes, storage or offices.

But the Church is deeply divided over the question of selling a consecrated building that has been "separated and set apart as a place of divine worship according to the rights and usages of the Church of England forever," for non-Christian worship.

Does it imply that the Church denies the uniqueness of Christ? Or is it an act of Christian charity?

It is says Dr. Gilbert Cope, Director of the Institute of the Study of Worship, a very complex issue. "Religious conviction and religious sentiment play a big part in people's reaction. But the Christian theology is also a logical one. And logically if a church is no longer used it should be offered to another faith. It's a simple act of charity"

On the other hand Jhon Bullimore, a member of the Genral Synod, who lives in Dewsbury, argues that this view is "ethics without the gospal. We are not just citizens, we are Christians committed to a particular gospel which we have a duty to proclaim. We regard Jesus as the only true faith. If we get rid of a church to another faith we compromise that declaration.

"It is anomalous, to say the least that we are handing over to the Moslems a building which has been erected maintained for Christian worship while we are still sending money to missions overseas to convert the heathen."

In Savile Town itself the dis-

cussion is on a less metaphysical plane, A large proportion of Dewsbury's 4,000 immigrants — mainly Muslim Indians—live in the suburb.

To the white population the church is a symbol of their way of life; if it becomes a mosque they feel they will have been betrayed. "They say they've got the houses, they've got the shops and now they are going to have the church." is the complaint of the native population.

The vicar of the parish church, the Rev. Michael Haynes, believes that it would increase racial tension. "If I thought it would assist integration I would be prepared to swallow my doctrinal views."

The thorny question of selling churches is not one faced by the Church of England alone. A workiag party of the British Council of Churches has been studying the issue since last February.

At one extreme the Quakers welcome and encourage other faiths to use their meeting houses for worship.

The Methodists too have no objections to selling their unwanted buildings to non-Christian faiths.

When the British Council of Churches produces its interim report in September the General Synod intends to study its conclusions. It has also appointed other church boards to look at specific aspects of the problem.

For though the Church Commissioners must decide the fate of St. Mary's in the near future the modern parable of this small church in Yorkshire will take months to complete.

The

TAHRIK -I- JADID

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MANAGING EDITOR

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